A DISCOURSE

Upon

Sr WALTER RAWLEIGH's Great Cordial;

BY

N. le FEBVRE,

Royal Professor in Chymistry, and Apothecary in Ordinary to his MAIESTY's most Honourable Houshold.

Rendred into English by PETER BELON, Student in Chymistry.

LONDON,

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MVSEVM
BRITAN
NICVM

TO THE

KING'S

Most Excellent

MAJESTY.

SIR,

I *Have elaborated, according to Your* MAJESTY's *order, the Prepa-*

The EPISTLE

ration of Sr Walter Raw-
leigh's *Great* Cordial,
with ſo much circumſpection
and with ſuch exact and ſe-
rious meditation on all that
enters in the Compoſition of
this precious Remedy, that
I thought it my duty to pre-
ſent to Your MAJESTY
what I have gathered out of
moſt

most particular in this my Labour, *and to give accordingly the reasons, which prove the great advantages that the modern* Pharmacie *carrieth legitimately above the ancient, by reason that it is enlightned with the glorious lights of* Chymistry. *And indeed,* SIR,

that onely is capable to ſepa-
rate exactly the pure from
the impure, to preſerve the
virtue of whatſoever it works
upon, without any loſs of its
volatil parts, and to draw
out of the very centre of the
moſt fix'd things that Na-
ture hath therein implanted
moſt eſſential and moſt ſpe-

cifick. Your MAJESTY knoweth so well this difference, and reasoneth so justly on all the Productions of Nature and Art, that one may say with a real and sincere truth, That You unfold with an incomparable Neatness of Judgment the profoundest Questions of the Natu-

Naturaliſts and Chymiſts, in the Royal Laboratory, *with as much facility as Your* MAJESTY *untangles in all Your Counſels the Intrigues of the moſt refined Policy. I ſhall continue,* SIR, *to work as I have done with the ſame zeal and the ſame activity,*

that

that I may contribute what is of my Art and Study, to effect those Sublime and Royal Intentions which Your MAJESTY *hath for the common good of Your Subjects, whom Your Royal Bounty desires should be eased and delivered from their Diseases and Evils.*

Where-

Wherefore I do present and dedicate to Your MAJESTY *with humility and all submissive respects the* Discourse *which I have made on this Great* Cordial, *and humbly beseech Your* MAJESTY *to protect it, since it was brought forth under Your* MAJESTY's *Shelter*

and

and Command; being now, as I will be all the rest of my life, inviolably,

SIR,

Your MAJESTY'S

most dutiful, most humble and most faithful Servant,

N. le Febvre.

Alterations, with ſome Miſtakes in Printing.

PAge 8. l. 17. *reade*, at the latter end of. l. 20. *r.* Balſamick. pag. 12. l. 12. *r.* which is formed. p. 15. l. 11. *dele*, as. l. 13. *r.* and which. p. 17. l. *ult. r.* Preparation thereof. p. 24. l. 15. *r.* virtuous. p. 39. l. 7. *dele* them. l. 15. *r.* operitive. p. 42. l. 21. *r.* this Cordial. p. 43. l. 11. *r.* mellaginous. p. 59. l. 23. *r.* Tranſpiration. p. 61. l. 3. *r.* Petrification. p. 97. l. 12. *r.* this Great.

Imprimatur.

JOH. HALL,

R. P. D. Episc. *Lond.*
à Sacr. Domest.
Apr. 23. 1664.

A

DISCOURSE

Upon

Sr *WALTER RAWLEIGH's*

Great Cordial.

MANY Praiſes have been given in all Ages not onely to the Remedies worthy of the Cloſets of Kings and Princes, but to thoſe alſo that have been capable of indifferent uſe to all perſons which compoſe the Civil Society.

We have examples thereof both in the Treatiſes of the ancient and modern Phyſick, as alſo in Hiſtory;

where we obſerve, that thoſe which have been the moſt recommended in this Art, and that had a Science more diſtinct then others, have endeavour'd with all their poſſibility to give the Publick thoſe good Remedies which they had attain'd to by Practice and Experience.

Thus the great *Mithridates*, King of *Pontus* and *Bithynia*, hath conſecrated his Name to Poſterity by that excellent *Opiate* which bears it. *Theriaca* puts us inceſſantly in mind of *Andromachus* who is the Author of it. And the celebrated *Andrew Matthiolus* hath made himſelf famous by his *Antidote*, which all *Germany* admires. *Raymondus Lully*, *Baſil Valentine*, *Paracelſus*, *Arnoldus de Villa nova*, *Quercetan*, *Zwelferus*, and many others, which I omit, have rendred themſelves illuſtrious by *Panacea's*, *Elixirs*, *Tinctures*, *Magiſteries* and *Eſſences*: ſo that it ſeems as if the old and new *Phyſick*, as well as both the

Phar-

Pharmacies, had been in Emulation to out-doe one another, to make appear to their off-ſpring thoſe Knowledges and Lights which they have attained to, by the Seeking and Anatomy that each of thoſe delicate and worthy Profeſſions had made of the preparation of Natural things, and of the virtue they conceal and hide in their Interiour parts, as in a Central Point, whoſe Exteriour (to ſpeak properly) is but the Circumference, of no other uſe but as a place of abode, its Bark or Shell, which hides and covers from us the Wonders that this Celeſtial and Luminous point contains: for, as the great *Paracelſus* ſays, *Domus eſt ſemper mortua, ſed eam Inhabitans vivit.*

Of all thoſe that have made themſelves worthily famous amongſt the Moderns, by gathering together that which Nature furniſhes of Beſt and moſt uſeful to Man for his Health, I find none more worthy of praiſe then this Illuſtrious Knight, Sir *Walter*

Rawleigh: becauſe that he hath not onely made choice of what is moſt precious and full of virtue in the three Families of *Animals*, *Vegetables* and *Minerals*; but hath alſo made appear ſo much Art and ſo much Experience, for the preparation of this great and admirable *Cordial* which doth immortalize him, that I have thought I ſhould give to his honour and glory thoſe Elogies which he hath more then deſerved, by the noble labour and beautiful ſtudy that hath made him attain to the ſublime Knowledge he had of all he hath inſerted in this Incomparable Remedy.

And whereas the *King* did command me to apply my ſelf wholly to its preparation in the beginning of the laſt year's Spring: I thought I ow'd to the Learned Curioſity of this great *Monarch*, the Meditations and Notes which my ſtudy and the work have made me do, with all the neceſſary reflexions to the clearing and to the recom-

commendation of a Medicine ſo uſeful to the publick good of the People of his Kingdoms.

And becauſe that Order and Method do eſtabliſh and make thoſe things one undertakes to diſcourſe of to be the better known, and that Confuſion on the contrary is the ruine of it; we therefore muſt give alſo to this Diſcourſe the Eſſential Parts, which will diſcover the moſt evidently, and the moſt clearly we can poſſibly, all that this wonderful *Cordial* hath of Excellency. Firſt, by the Choice or Election of the Materials that compound it. Secondly, by the moſt ſtudied and moſt exquiſite Preparation of this Compoſition above all thoſe which ever did precede it. Which will alſo ſhew how much Art helps Nature. In the third place, we will make appear by proofs and reaſons, that this Remedy is abſolutely proper and uſeful to the Nations bordering on the Seas, by reaſon of the *Scurvy* which torments

them very frequently. In the fourth place, the Excellency of this Remedy appears, in that it is not onely proper and ſpecifick to drive away the venom that cauſes the already-produced Diſeaſes; but alſo eſpecially becauſe it is ſufficient to maintain that beautiful and admirable Harmony that cauſes Health, ſince it is capable to correct and remedy all the faults of Indigeſtions and ill Fermentations which are made in the Stomach, that are in us the Cauſes, the Spring and the Beginning of the worſt Diſeaſes. And we ſhall conclude this Diſcourſe with the expoſition of the Doſe, the time and method of uſing it with benefit: For all the world knows, that the Abuſe and the Exceſs of the beſt things do commonly produce the moſt perillous and ſurpriſing Effects.

We have ſaid heretofore that Sir *Walter Rawleigh*'s Great *Cordial* contain'd in it ſelf the choice and Epitome of what is of greateſt Excellencie

lencie amongſt all the ſimple Cordials, which the three Natural Families of *Animals*, *Vegetables* and *Minerals* furniſh us with; of which we muſt make the deduction and the repreſentation to the eyes of the Reader's underſtanding, to inſinuate more and more into them, that this admirable Genius could make a moſt worthy choice of the Matters which compoſe his Remedy, which do poſſeſs every one in particular a great deal of Spirit and volatil ſulphureous Salt in their Centre, from whence do reſult all thoſe rare Effects that it daily produces as much towards the healthful as towards the ſick. Now we ſhall begin the deſcription of all theſe things by the Order of Nobleneſs and Excellency of thoſe that have poſſeſs'd the *Animal* Life; we ſhall continue by thoſe that have had the *Vegetable* Life; and we ſhall end by the laſt, that have enjoyed but a more obſcure and imperfect Life, which is the *Mineral* Life.

The *Hart's Horn* enters into our Noble *Cordial*, and that for many reaſons: for there are but few Animals that can equal the Hart for length of life, ſince he lives whole Ages. This Animal is moſt ſwift, which betokens a fine Harmony and a good diſpoſition of the inward and outward parts, which furniſh ſufficient Vigour, and by conſequence Spirits, to hold out to the length of the Courſe, that ſerves for delight and divertiſement to the greateſt Monarchs. But is there any thing that proves ſo well the abundance of Spirits and Salt which reſide in this Beaſt, as the ſhedding and re-production of its Horns? which it lays down at the beginning of Winter, by reaſon the Aliments of which it did live had no longer in them that Balſamie Spirit and Salt, which ſerves for Oil to the Lamp of the Radical Moiſture, and that maintains the Natural Heat: But as ſoon as the Spring furniſhes the Hart with the firſt blade of the herbs and the buds

of

of the trees, he draws from the middle Life of thoſe things a renewed being, ſo efficacious and powerful, that it reproduceth in him a moſt extraordinary heat and chearfulneſs, which cauſeth him to lay down his uſeleſs arms, to produce new ones, which are all living and juicy, and which at laſt digeſt and harden themſelves, to furniſh us in its proper time a Horn repleniſh'd with a great abundance of volatil Salt. The thing remarkable in the choice of this Horn for its excellency is, that it muſt be taken from an Animal of a middle age, and that has been chaced, becauſe the Courſe heats the Animal, and makes it to drive all its vigour and ſpirits from the Centre to the Circumference, which is remarked by the weight and cloſing of the parts. The true time to take the Hart's Horn for Phyſical uſe is between the fifteenth of *Auguſt* and the twentieth of *September*. The general virtues of the Hart's Horn are, to reſiſt the corruption and putre-

putrefaction of the Humours which conſtitute humane bodies, and their malignancy; to provoke Sweat, to ſtrengthen and augment the natural Balſam of life: which gives us to underſtand that it is with a great deal of judgment that our Author hath given it place in his Great *Cordial*.

The ſecond thing which comes from an Animal, and makes one of the beſt parts of this Remedy, is the Stone of the Oriental *Bezoar*, an Animal that partakes of the Hart and the Goat. The beſt is found in *Perſia* and the *Eaſt-Indies*; although that which comes from *America* is not to be ſlighted, if the Doſe be augmented. It is a Stony Concretion, which forms and engenders it ſelf by the property of the volatil ſaline portion which is in the Plants of which theſe Animals live, and which coagulates it ſelf in their ſecond Ventricle, where it augments it ſelf yearly bed upon bed and ſhell upon ſhell, by the magnetick attraction that

that the firſt kernel makes of what is analogical to its ſubſtance in the half-digeſted aliment which is in the ſtomach of that Beaſt; as is ſeen and proved by the ſtraws and the remainder of chewed herbs which are found in the Centre of the true Oriental and Occidental *Bezoar*, which without doubt hath been the firſt occaſional cauſe of the Concretion of the Stone. Now the *Indians* and *Perſians* ſay that this Animal lives particularly of a Plant which hath of it ſelf a great deal of virtue. But as this Stone is a true natural Magiſtery which comes from the animal and vegetable ſubſtances, which unite together by the digeſtion in the Animal's ſecond Ventricle; ſo muſt we believe that the *Bezoar-ſtone* contains more eminently the virtue from them produced. The principal are to ſtrengthen, to provoke Sweat, to combat Poiſons, the Plague, and malignant Fevers: it remedies the Faintneſs of the Heart and its Palpitation;

tion; it kills the Worms; 'tis good againſt the Epilepſie, againſt the Jaundiſe, the Stone, the Dyſentery, the retention of the *Menſtrua*, and finally it facilitates and accelerates Childbirth. So that we conclude that it is one of the principal Pillars of our Incomparable *Cordial*.

Musk is the third thing that the Animal furniſhes to our *Cordial*, which digeſts and bakes it ſelf in an abſceſs, which forms it ſelf, and makes eruption about the navil of a Beaſt like unto a Goat, which is found in many Kingdoms of the *Eaſt-Indies*, and ſpecially in thoſe of *Cathay* and *Pegu*. It is to be obſerved that Nature doth not work about this precious Drug but when the Animal is in his heat and Rutting-time: ſo that this eruption being made by an effect of natural Heat, and by an Effervescency of the maſs of Bloud and of the Spirits, which are driven towards the Emunctories deſtinated to them, their heat makes

makes attraction and cauſes pain, which cauſes this Animal to rub his belly againſt the Stones and againſt the bodies of Trees, to open the Impoſtume, and make the matter iſſue out, which the Sun doth throughly concoct, and digeſt that which in fine produces to us the Parent and Soul of all the moſt excellent and moſt agreeable Perfumes. Which is a thing moſt worthy the ſpeculation of a Naturaliſt and a Chymical Artiſt; ſince that this change of a corrupted matter into a ſubſtance of a ſweet ſavour, and of great efficacy inwardly and outwardly, teacheth Art to follow Nature's tracks for the bettering and correcting of things. But we ſhall ſpeak more fully of this when we ſhall reaſon of the beauty of the perfection of our Sovereign Remedy. We ſhall here content our ſelves to relate in general the virtues of Musk, which have oblig'd our Author to give it place in his Compoſition. It heats gently, it dries, attenu-

ates,

ates, and diſſipates what there is of groſs and malignant in the body; it is Cordial, Alexitery and Cephalick; it is ſpecifick againſt all the Affections of the Heart, and ſpecially againſt the Palpitations: it maintains, recreates and reſtores the animal and vital Spirits: it excites to Love, and re-furniſheth the natural Heat: it recreates the Senſes, and ſtrengthens Memory; which ſhews that it is moſt worthy of our Great *Cordial*.

The counſel and approbation of Sir *Kenelm Digby*, and Sir *Alexander Fraiſer* his *Majeſty*'s chief Phyſician, hath made us adde to the number of the Ingredients of this Remedy, the Fleſh, the Heart, and the Liver of *Vipers*, though the firſt preſcription doth not mention them. But this Reptil is repleniſhed with ſo many rare virtues, and poſſeſſes a volatil Salt ſo much an enemy to Poiſons which attach the Heart and the Brains, that it is with moſt juſt reaſon that it has been added.

added. The Viper is a kind of Serpent, the moſt venomous of all, which heats and irritates it ſelf eaſily, ſo that in a moment or the twinkling of an eye it drives from the Veſicle or Bladder of its gall to the gums a Poiſon ſo ſpirituous and ſo ſubtil, by an almoſt imperceptible Chanel, when it is angry: which inſinuates and communicates it ſelf ſo ſuddenly to our Spirits and to the natural Heat, that it as ſuddenly ſtupifies the part that has been bit; which communicates it ſelf immediately to the Heart, and from thence to the Brain, by the means of the Circulation. But if this venom is aſtoniſhing and ſurpriſing, the remedy which is had from the ſame Animal is as it were divine and miraculous, which doth not onely combat its proper Poiſon, but beats off and enervates the ſtrength and efficacy of all the other venoms that both the Families of Vegetables and Minerals do furniſh, provided it be well prepared, and adminiſtred in time

time and place. We muſt give notice by the bye that Vipers glide and thruſt themſelves between ſtones, and in holes of the Earth, yearly in the end of Autumn, whenas their paſture fails them, there to abide till the beginning of the Spring; and that then they are ſtupid and languiſhing, by reaſon of the thickneſs and hardneſs of their skin: but as ſoon as they have reliſhed and digeſted the blades of Herbs, and the Sun and Air have furniſhed them with heat and aliment, they ſlide and rub themſelves againſt rugged places to ſtrip off their old skin; which is no ſooner off but that this Animal is preſently poſſeſt with the pride thereof, for it crawls nimbler then before, and ſignifies by its gaiety, by the quickneſs of its motions and by the beautious colours of its new skin, that it is really renew'd, and that the remedy which it yields may alſo produce in us Renewing Principles and Faculties. The general and principal virtues

which

which the Viper poſſeſſes are, to combat ſtrongly the Venoms, and above all that of the Plague, and of all the malignant and venomous diſeaſes; it is good againſt Leproſie and the Venereal diſeaſe, againſt Conſumptions and the Hectick Fever, and finally againſt the Scurvy, by reaſon that the volatil Salt of this Animal drives out powerfully the malignant Seroſities which infect the maſs of the Bloud, and which are the cauſe and maintenance of this popular diſeaſe, which makes ſuch ſtrange waſtes in all the maritime Countries, and eſpecially in *England:* ſo that it is lawfully placed in this *Cordial.*

We are now come to the *Pearls*, which conſtitute another part of this Great *Cordial*, and that augment really its rare qualities. We ſhall mention in this place nothing but their origine, their choice, and their virtue; to ſpeak of them more exactly when we ſhall reaſon upon the Preparation. Pearls

 are

are nothing elſe but the concretion into a Stone of the pureſt ſubſtance of the muſcilaginous ſlime that the Oyſter, or Fiſh that inhabits two ſhells, which he hath appropriated and formed for his abode and for his conſervation, ingenders. Now this Animal draws to himſelf for his maintenance the pureſt part of the Sea-water, which contains the embryonated Salt, which is the balſam of Nature, and as it were the principle of all generations, which is found impregnated and repleniſh'd with the light of the Sun and of the Stars, which is communicated to it by means of the Air. It ſeems alſo as if this poor Fiſh had drain'd himſelf of the pureſt portion of his life and natural balſam, when he has ingendred ſeveral Pearls, ſince that this precious Jewel is found but in the rugged and unequal Shells, whoſe inward Fiſh is languiſhing and flabby by reaſon that he is deprived of that ſweet ſulphureous milk, and of that volatil, inſipid and inodo-

rous

rous Salt, which make together the coagulation of that beautiful object of Luxury and Curiosity; but which is much more considerable for its fine Physical Properties, which it includes in it self. Since that both the ancients and moderns acknowledge Pearls for one of the noblest Cordials, which is capable of freeing the natural Balsam from oppression, to re-establish the dissipated and abated strength, to rejoyce the Spirits, augment Courage, resist Poisons, the Plague and the corruption of the Humors, and finally to wipe out and abolish the evil Characters both of the fix'd and running Gout; by reason that they kill, by the sweetness of their Milk and Sulphur, the ill Impressions of the sharp, Pontick and saline Serosities, which prick and irritate the membranous and nervous parts that serve for sensibility and motion, which they perform by the resolution of their bodies, communicating then that virtue which

ſweetens and wipes out the acid ſharpneſs that did cauſe thoſe diſeaſes: which thing they alſo efficaciouſly produce in Rheumatiſms and the Scurvy. It is this defective and dead-ſeeming Power and Efficacy that *Paracelſus* ſpeaks of in the ſixth Book of his *Archidoxes*.

We have thought fit to put the *Amber-griece* next to the Pearls, both becauſe it comes from the Sea, and that we can place it neither in the Claſſis of Animals, nor in that of Vegetables, no more then in that of Minerals, becauſe it ſeems as it were a roving Individual, which cannot be lawfully compriſed in either of theſe three Categories. For Ambergriece is nothing elſe but the moſt precious of *Bitumens*, that come from the bottom of the Sea, where, according to ſome, it is liquid; but hardens, digeſts and concocts it ſelf both by the coagulative facultie of the maritime Salt, and by the action of the heat of

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the Sun, which reſolves into vapours what there is in it of moſt ſubtil, and that works and concludes the reduction of the Amber-griece to that condition it is found in on the ſurface of the Sea-water in the *Eaſt-Indies*, and ſometimes alſo in *America*. It is with a great deal of knowledge and light that our Author hath inſerted this noble *Bitumen* in his Great *Cordial*, ſince it is one of its principal Ingredients: and that its virtues are to heat, to dry up, and reſolve; to ſtrengthen the Heart and the Brains; to recall, reeſtabliſh and augment the vital and animal Spirits, by the ſweet and pleaſant exhalation of its volatil and ſulphureous Salt, which communicates, joyns, and unites it ſelf mildly and immediately to our nature, and that penetrates into the very laſt digeſtions by the Organs of Reſpiration, and by thoſe of the Circulation of the bloud and ſpirits: It is the true comforter of the *Viſcera*, and is very uſeful to facilitate

cilitate Generation, ſince it is capable to correct thoſe defects which happen by that ſubject both in male and female, becauſe it heats, ſtrengthens and rejoyces the one, and that it dries the moiſtures and ordinary ſuperfluities of the other, when it is well and duly prepared, and adminiſtred with an exact knowledge.

Let us come to the parts of the *Vegetables*, which help to the fabrick and virtue of our Great *Cordial*, and begin with the *Roots*, which we ſhall name in particular: and we ſhall not ſpeak of their virtues but in general, except there be ſome remarkable thing worthy reflexion which will oblige us to regard it, to render by that means this Remedy and its Author the more recommendable to thoſe at preſent living, and to poſterity hereafter.

We have ten Roots that enter this Compoſition, which are the *Angelica*, the round *Birth-wort*, the *Fraxinella* or white *Dittany*, the *Carline*, the

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Contra-Yerva, the *Gentian*, the *Serpentary* of *Virginia*, the *Tormentil*, the *Valerian*, and the *Zedoary*. One may boldly ſay that theſe few Roots contain what there can be of virtue in almoſt all the others, and eſpecially in what concerns the Cordial virtue and the Counter-poiſon: for they all together and every one in particular tend to the Author's aim by their efficacy, for they are Bezoardic and Cordial in the higheſt degree, becauſe they abound in Spirit, in Salt and in Sulphur, which are volatil and piercing, as their ſmells and bitterneſs witneſs. They provoke Sweat, they are Vulneraries, they open the Obſtructions of the Womb, cauſe the dead Child to iſſue out, and appeaſe its Irritations and Suffocations; they are good againſt all Poiſons, and admirable againſt all malignant Diſeaſes, and eſpecially againſt the Plague; they are excellent againſt the bitings of mad Dogs, and kill univerſally all ſorts of Worms,

that ill Nouriſhment or want of Digeſtion may breed in us. Above all we may admire the ſtrength and virtue of three Roots which have been added to this Remedy, which are the *Carline*, the *Contra-Yerva*, and the *Serpentary* of *Virginia*, according to the ſenſe and approbation of two excellent perſons here above mentioned. For the *Carline* is a real gift from Heaven againſt the Plague and malignant Diſeaſes: It ſerves alſo as a Philtre and Loadſtone to attract the ſtrength of thoſe that ſuck in the Air, which is fill'd with the odour and vitious atoms which thoſe that have eaten ſome of it breath forth. The *Contra-Yerva* is not leſs conſiderable, ſince it beareth this *Spaniſh* name which ſignifies Counter-poiſon: but for the excellency of its virtues and of the wonderful effects it doth produce, *Monardes* a *Portuguez* Phyſician ſays to its commendation, that it is not onely uſeful to drive away all manner of Poiſons,

Poiſons, (Corroſive ſublimate onely excepted) and hinder their malignity, but moreover that this Root is able to unbind and root up the charm and tie of the amorous Philtre. We cannot well ſpecifie the virtue of the *Serpentary* of *Virginia*, becauſe it has not as yet been written, and that Experiments have not been made of all its faculties: it ſufficeth that its odour and taſte do ſufficiently manifeſt its virtues, beſides thoſe which have been found by thoſe that have put it in practice, or them that have learn'd it *viva voce* from the Inhabitants of the *American* Iſlands, amongſt whom it is in great requeſt againſt Poiſons and Fevers; but eſpecially againſt the bitings of venomous and malignant Serpents, in which theſe Iſlands abound. The time for gathering the Roots we have here is in the beginning of the Spring, when they are as it were big with the Idea of all the Plant, which they then contain, with all

all its principal virtues; it ſufficeth then to know them by a little bud proceeding from the Earth.

The ſecond Claſſis of the Plants which make part of this Remedy are ſix in number; namely, the *Betony*, the *Carduus Benedictus*, the *Dittany of Creet*, the *Marjoram*, the *Mints*, and the *Water-Germander*. All theſe Plants are choſen for this *Cordial* with an exquiſite judgment, for there is not one of them but hath ſome ſpecifick virtue, beſides what they poſſeſs of Cordial and Alexitery in common with the others. For the *Betony* is Vulnerary, and particularly dedicated to the Wounds of the Head, although it be Hepatick, as alſo Splenetick and Hyſterick, becauſe it opens Obſtructions, and drives out by Urines what is groſs and impure. The ſurname of *holy* or *bleſſed* that has been given to the *Carduus* that enters in this Remedy witneſſes enough how much it is recommendable amongſt the

the Phyſicians and with the vulgar, and chiefly in *Germany*, where the common people imploy it with very great ſucceſs againſt moſt part of thoſe Diſeaſes which aſſault them, taking it in powder in warm wine, which provokes very much Sweat and Urine. But I find that the *Engliſh* people do uſe it alſo very efficaciouſly in thoſe drinks which they call Poſſets. In fine, its bitterneſs doth witneſs the abundance of its eſſential Salt when as yet it is juicy, and the quantity of its volatil Salt when it is grown up, and that this Plant is between its flowers and ſeed; for it is properly from thence that it derives its cordial, ſudorifick, antivenomous virtue, which is particular and ſpecifick to it. There are but few Poets and Rhetoricians that have not made uſe of the virtues of the Dittany, and of the Hart's inſtinct in ſeeking it after he is wounded, by which to make ſome rich Compariſon; for we muſt acknowledge that

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it is an admirable Plant in its effects, ſince there is attributed to it that of attracting, and driving the ſtrange bodies out of Wounds, of being a great Counter-poiſon, of haſtning the difficult delivery in Child-birth, and being a remedy againſt the Inſultations of the Womb. It was not in the firſt Receit, no more then the white Dittany or Fraxinella root, but theſe two Simples have been added to it upon counſel, by reaſon of their ſpecifick Excellencies and Proprieties. The agreeable odour of the Marjoram, which pleaſes equally all thoſe that ſmell it, clearly witneſſes that our Spirits attract from it ſome Sulphur and ſubtil Spirit which recreates them: and whereas the functions of the Spirits are made by the means of the membranous and nervous Organs, which have ſome relation and ſympathy with the Brain, the Stomach and the Womb; it is particularly to thoſe parts that the ſubtil portion of its volatil

latil ſulphureous Salt is conſecrated, which ſtrengthens, unburthens and re-creates them.

There is no Nation which cultivates the Mints with greater care and that makes better uſe thereof then the *Engliſh.* For as it is ſubject to Indigeſtions either by the weakneſs or by the over-burthening of their ſtomach, ſo have they their principal refuge to this ſpecifick, ſtomachical Vegetable, which they uſe in their Broths, or Poſſets, and their Burnt-wine. Therefore we ſhall mention nothing more to recommend it, ſince that its virtues and effects are ſufficiently known of all. We muſt now ſay ſomething of the *Scordium* or Germander, which is really a Plant that ought to enter in a great Cordial and Counter-poiſon, therefore our Author hath not omitted it. This Plant is famous in all the good Antidotes, and above all in that excellent Remedy called *Diaſcordium Fracaſtorii*, of which the Phyſicians of

England

England make daily frequent uſe with moſt happy ſucceſs. And we muſt needs confeſs that this good Vegetable has but few that can be compared to it: for ſince that it keeps the dead bodies from corruption, as *Galen* relates, with much more reaſon ought it to be capable of keeping thoſe that are living which are healthy, and contribute to the Cure of them when they are ſick. We ſhall not particularize any thing of its virtues, but onely ſay that it is one of the principal and moſt excellent Counter-poiſons and Sudorificks that the vegetable reign poſſeſſes. Theſe above-named Plants ought to be gathered in their full eſtate, that is to ſay when that they are in their flowers below, and that the top or end of the ſtalk begins to make an embryonated ſeed to appear; for then it is that they contain all the accompliſhment of their virtue: and if they were gathered before that time, they would abound in an herbal and indi-

geſted

geſted Juice, which is not as yet exalted to an eſſential Salt, ſomewhat volatil, and half ſulphurated; and if one ſhould ſtay longer then the ſaid time, all the virtues of the Plant would abandon the ſtalk to ré-unite and re-incloſe themſelves in the ſeed, and then it would be too concentred, and could not be ſo ſoon reduced from power to act by our natural heat. Furthermore theſe Plants muſt be gathered in that time which *Paracelſus* commands, *Balſamico tempore*, which is a little after Sun-riſing, and in a dry and ſerene day, and not after Rain.

The third Claſſis is that of *Flowers*, which are alſo moſt worthy of the *Cordial*, and of the choice that amongſt the reſt its Author has made of them; for it ſeems as if he had pick'd out from that beautiful Enamel all which did poſſeſs the principal Cordial and Balſamick virtue, which is the Flower of *Borrage*, and that of *Bugloſs*, the *Clove-Fuly-flower*, the *Mace*, the *red Roſe*,

Roſe, the *Roſemary-flowers*, the *Ros Solis*, the *Saffron*, the *Marigold*, and the *Elder-flowers*.

There is then firſt of all the Flowers of Borrage and Bugloſs, which would not ſeem worthy of this *Cordial* by reaſon that they have no ſmell at all; but whoſoever ſhall conſider more narrowly the Plants that bear thoſe Flowers, will find that they abound in a nitro-tartarous Juice; which communicates to them the virtue of purifying the venal and arterial bloud, and of rooting and wiping out the melancholy and black Ideas that the ſpirit of Life had ſuckt from the Spleen and Hypochondres, ſo that their blew flowers recreate the Sight and the Heart; which is the reaſon that they have been inſerted by all in the number of Cordial flowers. We could wiſh that other Nations did know as well as the *Engliſh* the worthy virtue of the Clove-July-flowers; without doubt they would alſo receive

ceive the ſame benefit from it: for this Flower is repleniſhed with a Sulphur and Mercury, which are ſo friendly to our Spirits, that they reſtore and re-eſtabliſh the principal functions of the Heart and of the Brain, ſince that their virtue prevails againſt the Syncopes, the weakneſſes and palpitations of the Heart, and remedies the giddineſs and ſwimming of the Head, the Apoplexy, the Falling-ſickneſs or Epilepſie, and ſeveral other defects of the Nerves, and of the Brains their origine.

The Flower of Nutmeg or Mace and its Fruits is one of the moſt precious and moſt healthful Aromaticks that the *Eaſt-Indies* furniſh us with; and I wonder that they were forgot in this *Cordial*, ſince that this Nation knows and eſteems them ſo much: Nevertheleſs their rare virtues have obliged us to joyn them to it, by the counſel of the wiſeſt and moſt experienced. For Mace and Nutmegs are ſtomachical, and they are relatively Ce-

phalic and Hyſterical, they drive out the Wind, help Digeſtion, correct the ill ſmell of the mouth, rejoyce and ſtrengthen the Child in the Mother's womb, take away the ſwelling of the Spleen, appeaſe Looſneſs, and remedy the faintneſs and palpitations of the Heart. 'Tis all thoſe things which render them really worthy our Great *Cordial*. We have inſerted the red Roſe among the Flowers which compoſe this *Cordial*, becauſe that our Author requires the Syrup of dried red Roſes to help to the conſiſtence of this Compoſition, and that with much reaſon, ſince that the virtue of the red Roſe cannot but very much augment its rare qualities; for this Queen of Flowers recreates and ſtrengthens the Senſes and the Spirits, and is uſeful many ways againſt many diſeaſes both within and without, which ſeem to be indifferent according to the ſeveral Indications that are taken from it by the Learned Doctors in Phyſick. Fur-

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ther it is to be noted, that there is not one Simple in all Phyſick which furniſhes us with a greater number of Compoſitions for the Shop, all which bear its name, for they amount to the number of thirty ſeven, which do not onely ſerve as Ornaments, but may alſo be imployed to many different good Uſes. If the Roſe addes any thing that is good to our *Cordial*, aſſuredly the Roſemary-flower does not contribute little to it, ſince that its odour and faculties give it among the *Greeks* the name of ἄνθος, as one ſhould ſay *a Flower* by excellency. One may ſincerely ſay that this Flower and the leaves of the Plant that bears it are a Balſamical Epitome, ſince that they are moſt ſpecifick remedies againſt the diſeaſes of the Brain and Nerves that are derived from it, that they ſtrengthen the Stomach, and correct the ſtench of the Breath, reſolve and open the Obſtructions of the Liver, the Spleen, the Womb, the Meſentery, and of

the *Pancreas*: in fine, they are ſovereign remedies againſt Contuſions, and above all to prevent the accidents that happen after ſome Concuſſions of the Brain; as Experience ſhews by the rare Effects which that admirable Water of the Queen of *Hungaria* produces every day, which is nothing elſe but Spirit of Wine alkoholizated, digeſted and diſtilled three or four times upon Roſemary-flowers. We have put the *Ros Solis* among the Flowers, although its leaves do enter alſo in this Compoſition and make the beſt part thereof. It ſeems as if that pretty little Plant were more beloved of the Sun then many others, ſince that he never dries her up in his moſt violent heats, but on the contrary it is ſeen that every particle of that Down which covers its leaves, and that is as it were the beams of them, is loaden with ſmall drops of a ſubtil, piercing and ſpiritual dew; and this during the higheſt rage of the Dog-ſtar, and at high

high Noon, when all the other Plants languiſh and faint, it tricks up it ſelf, and grows proud with the ſplendour of that beautiful Planet whoſe name it bears. And its virtues are ſo conſiderable, that many great Philoſophers, and amongſt the reſt *Iſaac* of *Holland*, have treated of it as of a little Miracle worthy the meditation of the moſt skilful. This Plant is Vulnerary, Cordial and Hepatick. It is believed that it is an aſſured ſpecifick againſt the Conſumption of the Lungs, and againſt the other diſeaſes of the Breaſt: it is a preſervative againſt the Plague, and ſerves alſo to cure it: in fine, it is, as many certifie, a Planetary and Magnetick Plant, which produces many ſurprizing effects by merely wearing it about one. Saffron is one of the richeſt and moſt neceſſary morſels of our diſh; and that is abſolutely neceſſary to our Great *Cordial*, by reaſon of thoſe admirable virtues that this Flower hides in it ſelf. For it muſt needs be

that Saffron has ſomething above the other Drugs, ſince that after it hath been dried by Art, it ſeems as if it had ſome inward magnetick virtue, which recalls to it ſelf the Balſam of the Air, which gives it again the ſame weight, the ſame vivacity of colour, and the ſame activity of odour; which is a thing worthy enough conſideration. It is a ſovereign Cordial, and eſteemed to be the ſoul of the Lungs, by whoſe action the virtue of this Flower is carried unto the laſt Digeſtions by the Circulation and Reſpiration. It appeaſes pains, and gently procures Sleep; it cleanſes the Womb, helps Child-birth, and purges the Woman: in fine, it is a little *Panacea* againſt the Plague, and againſt all other malignant diſeaſes; it is alſo moſt happily uſed againſt the Jaundiſe.

The Marigold, which is a Solar Flower and very Cordial and Alexitery, was not to be forgotten. This

Plant

Plant ſeems to be a friend to almoſt all the ſeaſons of the year, ſince there are but few months wherein ſhe produces not her flowers; which have the virtue of helping the Lunary Purgations, to cauſe Delivery, to provoke Sweat, and ſuccour them them that are afflicted with the Jaundiſe. There remains the Elder-flower, the laſt that enters in our fine Medicament's diſpenſation. It is of a ſubtil and penetrating virtue, as its odour teſtifies, which makes that it reſolves and diſſipates the groſs matters by Sweats; it is alſo anodyne and apertive: and though it has many other Properties inwardly and outwardly, we will be ſilent, becauſe it has them in common with the other things of which we have ſpoken heretofore. We have no more to ſay of the Flowers, but onely to inform of the true time of their gathering, and two words more to prove that they ought not to be dried for this *Cordial*, although the Receipt com-

mands it. And whereas theſe Flowers appear in divers months of the Spring, Summer and Fall, I deſire no other obſervation but that thoſe that would have them good ought always to take the firſt, and cauſe them to be gathered in dry and ſerene weather juſt at Sunriſing; provided that it hath not rain'd the day before: for it is to be noted that the firſt production of the Plant brings forth always the beſt-coloured and moſt odoriferous Flowers: and, moreover, one muſt have a care that the Sun may have had the neceſſary time to wipe off and digeſt the ſuperfluous moiſture that the Rain may have furniſhed the Earth and the Plant withall, and by conſequence the Flower alſo. But whereas all theſe Flowers are odoriferous and ſubtil, and that their virtue reſides in a volatil ſulphureous and balſamick Salt, which exhalates eaſily by the exiccation in the ſhade; as it may eaſily be perceived by thoſe that come into a place in which they are incloſed;

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I am of opinion, with the counſel of the wiſeſt and beſt-knowing, to put theſe Flowers in Spirit of Wine in a Veſſel cloſe ſtopp'd with another, as faſt as nature and the ſeaſon furniſhes them, ſince that the ſubtil and groſs extraction of them muſt be made, as we ſhall ſhew more fully when we ſhall reaſon of the Preparation of all that compoſes our *Cordial*.

The fourth Claſſis of Vegetables are the *Fruits*, the *Berries*, and the Aromatick *Seeds*, which are but ſix, namely, the *Cardamome*, the *Cubebes*, the *Kermes-berries*, the *Juniper-berries*, the *Cloves* and the *Nutmeg*.

We ſhall not here repeat needleſly the virtues that theſe Aromaticks have in common with the other parts of Plants, of which we have already made the deſcription: we ſhall onely ſay two words by the bye concerning dry'd *Kermes-berry*, which the Author cauſes to enter in this Remedy, which is found to be all worm-eaten, inſipid, inodorous;

dorous; which witneſſes that it is deprived of all the virtue that is attributed to it; therefore we have taken in its place the freſh Juice of the Kermes-berries as it comes from *Montpellier*, which is alſo called the *Syrup of Kermes*, and which ſerves throughout all *Europe* for to make up the Confection *Alkermes*, which is ſo renowned for its cordial virtue, which without doubt ought to yield to that of our Great *Cordial*, though the virtue of the Kermes-berry helps Women in labour, re-eſtabliſhes the Vital Spirits, diſſipates the ill Vapours, ſerves to remedy the wounded Nerves, and brings forth the Small-pox. We are furthermore to give notice, that we have added Cloves to this *Cordial*, as one of the beſt foundations of its Cordial, being of a Stomachical and Alexitery virtue; which we have not done but with the knowledge and conſent of the moſt Renowned in the Art. Now ſince we have not

not the conveniency of gathering the Fruits and the Aromatick Seeds, we muſt content our ſelves with the choice we can make of them at the Drugſters that ſell them; and we cannot judge of their age and goodneſs but by the Taſte and by the Smell, and ſometimes alſo by the Colour and by the Weight. But as for the Juniper-berries, they muſt be choſen black and ſhining, and having inwardly a malaginous viſcoſity, ſweet in the beginning of their taſte, but which degenerates afterwards into a balſamick and bitter ſavour. Theſe remarks are neceſſary, becauſe that theſe Berries contain in themſelves a ſmall Treacle, and are repleniſhed with many rare virtues, which adorn our *Cordial,* and augment its forces and Operation.

The fifth Claſſis of Vegetables contains the *Barks*, of which there is but that of *Saſſafras* wood required in the Receipt. We have been counſelled to adde to it the *Cinnamon,* the *Limon-*

pill,

pill, and that of *oranges*, by reaſon that there is nothing that doth ſo ſuddenly rejoyce the Heart and the Brains, and that more reſiſts Poiſons and Corruption, then theſe noble Barks or Rinds, when they are well choſen, and employ'd before they have loſt that excellent ſmell which reſides in their ſuperficial skin, which is nothing but an Oil and a volatil Salt glewed together with a little moiſture, in the Limon and Orange; but the Cinnamon has nothing but its pure æthereal Spirit animated with a Sulphur and a Salt, that have not their like amongſt all the Aromaticks, by reaſon of their ſubtilty and ſphear of activity, of their odour and virtue, which has with juſtice acquired to them the right of entring in this Great *Cordial*, ſince that the Author himſelf wills that the Syrup of Juice of Limons be added to it, to help its preſervation and conſiſtence. As for what concerns the Saſſafras and its Bark, I am of opinion to put its Wood

Wood in alſo, by reaſon that the Bark furniſhes not ſufficiently alone; for I have made the anatomy of this Wood by diſtillation, and found that the Wood did yield a ſpirituous Water, and an Oil far more abounding and more excellent then the Bark alone, which has loſt upon the Sea that which it had of moſt ſubtil and beſt, in lieu that the reſt of the virtue hath preſerved, and concentred it ſelf in the Wood.

The ſixth Claſſis yields us the *Woods* of *Aloes*, and of *Saſſafras* which we have newly mentioned: we ſhall have but two words to ſay in this place in praiſe of the virtues of the Wood of *Aloes*, by reaſon of its ſcarcity, ſince there are many hundreds of Apothecaries which have never handled any, and that know it but by hear-ſay, and by the reading of their *Diſpenſatory*. But I confeſs that it is more common here in *London* then in many other places, and that it is had here

here a great deal better, and better qualified, and eſpecially at Mr. *Box*'s, a Drugſter in *Cheapſide*, in whoſe Shop I have always found what there is of moſt rare and moſt precious in Druggiſtry. The *Arabians* and the *Germans* call it *Paradiſe-wood*, by reaſon of its Excellency. It grows in *Zeilan*, *Malaca*, *Sumatra*, and through all the Coaſt of *Choromandel*, where the *Indians* prize it and rate it equal with Gold and Silver, according to its divers degrees of goodneſs. This Wood abounds in an oleaginous and gummy ſubſtance, which is almoſt of the ſame nature with a ſort of *Benzamin*, but much more Cordial, Stomachical & Cephalick: for it generally ſtrengthens all the *Viſcera*, and eſpecially the Brain; it rejoices and re-animates the ſpirits of the Heart, and thoſe of the Womb; it remedies the Syncopes and Languiſhings, and has the property of killing all ſorts of Worms (which engender in the body) by the abundance

of

of its bitter volatil Salt. It is put in the Cephalick powders to be applied outwardly, and in the Epithemes that are applied upon the Heart, and upon the Pulſes of the Temple-Arteries, and thoſe of the Arms, becauſe that it recreates the Senſes by the excellency of its ſmell; which is the reaſon that our Excellent Author hath put it in good quantity in his *Cordial*, by the knowledge he had of its rare properties and admirable virtues.

We have as yet two other matters to ſpeak of which are taken from the Vegetables, that enter in our Remedy, and help toward its preparation; which are *Sugar* and the *Spirit of Wine*. The firſt ſerves as a body to receive and retain the dry things and the extractions which compoſe this *Cordial*, and to preſerve its virtue, as we ſhall ſay hereafter: and the ſecond ſerves for that Liquor that the Chymiſts call *Menſtruum*, to extract the virtue of all the parts of the Vegetables which com-

compound it. We ſhall not ſpeak of it in this place but in general terms, becauſe that we reſerve to ſpeak of it with more advantage when we ſhall treat of the Preparation.

Sugar is come to be at preſent one of the greateſt delights of the Table: and truly it is not without reaſon, ſince that this ſweet Salt which doth ſo ſuddenly vegetate, and that is found ſhut up in its time and place within a Reed or Cane, participates of abundance of rare Proprieties: for we daily experiment, that this *Indian* Salt is capable of receiving in its ſelf the odor, the taſte and the colour of Fruits, and of preſerving them from one year to another, and longer, as is very well known by thoſe that excel in the Art of Preſerving. But if the Sugar produces ſo rare an effect for pleaſure, what doth it not doe alſo in the *Pharmacie* for the uſeful part, whenas the Apothecary cannot make any Conſerves, Syrups, Trochisks, Electuaries, Confections,

fections, and many other things which are moſt neceſſary for the ſick, without that pleaſant *Medium*, which preſerves and receives the virtue of all the ſpecies that Art entruſts to its cuſtody? The choice is of that which is the moſt purified, and that retains leſs of the greazineſs and groſs viſcoſity which does accompany it in its origine before its preparation. Therefore our Author hath commanded to take the white Sugar-candy, whoſe lucid and clear Cryſtallization proves evidently the purity thereof. It is of an inciſive, attenuating, deterſive virtue; it lenifies the harſhneſs of the Throat and of the Trache-artery, gently conſumes the ſlimes and viſcoſities of the Stomach, cleanſes the Breaſt and the Lungs, and appeaſes the painful inſultations of the Cough. Theſe are the Motives which have driven Sir *Walter Rawleigh* to render this delightful Salt the depoſitory of the ſubſtance and virtue of that which makes the making up of his

The *Aqua-vitæ*, or *Spirit of Wine*, is nothing elſe but the ſpirituous and æthereal part of that charming Liquor which is preſt from the Grapes of the Vine, and that has been exalted by the means of fermentation. There have been ſeveral names given to this admirable Spirit, by reaſon of its excellency and wonderful effects: for it has been dignified with that of *moſt Subtil and Incorruptible Eſſence*; not forgetting that of *Water of Life*, that all the world attributes to it, of *Spirit of Wine, Celeſtial Sulphur, Bezoardical vegetable Sulphur, The Celeſtial Menſtruum, Heavenly Water, The Heaven of Raymondus Lully, The Key of the Philoſophers, An Æthereal Body compounded of Fire and Water, Univerſal Balſam* or *Liquor, The Life of the great Vegetable*, and different other Nominations, which ſufficiently prove, with thoſe we have already named, that this Spirit is the fitteſt Liquor of all thoſe which are either Natural or Artificial,

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that is capable of extracting the virtues of that which enters in this *Cordial*, without any loſs of their ſeminal faculties, and without leaving behind in the ſubſtance of the vegetable things which compound it any remnant of their middle life's virtue; as we ſhall prove it with more Energie when we ſhall treat of its Preparation. We ſhall content our ſelves for the preſent to make known that its virtues have oblig'd our Author to make uſe of it to that purpoſe. All thoſe that know this Spirit well, ſay that it has a moſt piercing virtue, but that it is not quite ſo hot as the vulgar imagines, ſince that it reſolves the hotteſt Tumors, and appeaſes the pains of Burning. Its incorruptible nature renders it recommendable, both becauſe it preſerves it ſelf, and that it preſerves alſo all other animate or inanimate Beings: for it reſiſts Rottenneſs, Corruption, and the ſimple Alteration, ſince that it preſerves alſo the tendereſt and moiſteſt

Fruits from that diſunion that is next and infallible to them. It hinders the Coagulation of the Bloud in Sprains, and Contuſions, if it be ſuddenly appli'd, and reſolves with eaſe that which was already coagulated, if its application has been too long retarded. It diſſipates and volatilizes that which is moſt groſs, hardeſt, which is called Schirrous, and that which is moſt running and material, without borrowing of any other aſſiſtance then its proper virtue. So that we may lawfully conclude, that the Spirit of Wine is a mere Epitome of what there is of moſt excellent and virtuous in all the Vegetable Reign: and that it is for that ſame reaſon that our Excellent Author hath made uſe of it for the Extractions of this Great and Rare Remedy.

Having ended the deſcription of the Vegetables, we muſt alſo give that of the Minerals that enter in this Celebrated Remedy, which are five, namely, the *Oriental Bole*, the *Coral*, the

Unicornu

Unicornu minerale, the *Gold*, and the *Sealed Earth*. There are ſome Deſcriptions of this *Cordial* in which Gold doth not enter: but that Deſcription which is lawfully attributed to our Author contains a preparation of Gold; which is the reaſon we would not omit it, ſince that what we ſhall ſay concerning this noble Metall will make appear that it ought abſolutely to enter in this Compoſition. We have alſo added to it the Mineral Unicorn, for thoſe Reaſons that we ſhall produce hereafter when we ſhall mention it. And becauſe that there is found ſuch a numerous difference of Species of Sealed Earth, we have thought fit to aſſociate ſome Oriental Bole, well choſen, to that Earth which will have been found to be the beſt, to the end that the virtue of the one ſhould rather be augmented, then fail in any of the points of the exact proportion that the one and the other may contribute to our Great *Cordial*.

The *Oriental Bole*, or the *Bole of Armenia*, is a kind of pale reddiſh Earth, impregnated with Mineral, Solar and Martial Vapours, from whence are derived to it its principal Faculties and its moſt excellent Operations, by reaſon of the nobility of the embryonated Sulphur which this Earth contains. The beſt is that which doth not participate of Sand, but that melts down eaſily like quick Lime when Water is caſt on it, or that reſolves and melts like to a fat ſubſtance when it is once moiſtned in the mouth. It dries much, it is aſtringent, it ſtrengthens; therefore it is happily uſed to ſtop a Flux of what nature ſoever it be, to thicken and fix the liquid and fluid Humours, to reſiſt Corruption, and to beat back the ſtrengths and attaches of Poiſon. All that has been ſaid of it is the reaſon why it is employ'd ſo uſefully againſt the Diarrhœa, againſt the Dyſentery, the immoderate Flux of Women, Catarrhs, the

ſpitting

ſpitting of Bloud, and againſt the flux of Bloud both of the Noſtrils and Wounds. And whereas the Sealed Earth is but a ſort of Bole, reduced into little Pellets or ſmall Cakes, which are marked with ſome figure or character; that which is had in the Iſland of *Lemnos*, which we have by the commerce of *Conſtantinople*, of a reddiſh or grayiſh colour, is choſen to be the beſt. The Reddiſh is named by ſome the *Fat* or *Greace of the Sun*, or *Gold*, by reaſon of the portion of the embryonate Solar Sulphur of which it participates: and the Grayiſh is named the *Fat* or *Greace of the Moon*, or *Silver*, becauſe of the embryonate Lunary Sulphur which communicates its virtue to it. The firſt is conſecrated to the Heart, and the ſecond to the Liver and Brains. Beſides all the virtues that they have in common with the Oriental Bole, they have over and above that of being truly Cordial, of driving out Poiſons, to reſolve the curded

Bloud, ſtrengthen the Heart, the Brains and the Ventricle, dilate and clarifie the maſs of Bloud, and to provoke Sweat. Inſomuch that its principal uſes are againſt the Plague, againſt malignant Fevers, againſt the biting of venomous Animals, and to take away the venomous impreſſion of Wounds: which proves invincibly that it is not one of the ſmalleſt pieces of this Great *Cardial*.

We ſhall not idlely ſpend our time here in relating the frivolous opinions of thoſe that have thought, or yet believe, that *Coral* is ſoft in the bottom of the Sea, ſince that we are moſt certain of the contrary, by the relation of thoſe that dive for it. The Coral therefore is nothing elſe but a ſtony vegetation which degenerates into a Tree. The moſt excellent is the Red, although there be ſome White, and ſome Black, and alſo of other colours, as may be ſeen in the Cloſets of the Curious. One muſt chuſe that which

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is of the deepeſt colour, eſteemed to be the Male, as the White is called the Female. The virtues of Coral are, to drie, to cool, it is aſtringent, to ſtrengthen, eſpecially the Heart, and then the Ventricle and the Liver; it purifies the Bloud; it is by conſequence excellent and ſpecifick againſt the Plague, againſt Poiſons, and againſt all ſorts of malignant Fevers: It rejoices Man, it ſtops and appeaſes all Fluxes either of the Belly, the Womb, or of the other parts which are dedicated for generation. It is reported alſo that if ten grains of it be given in Woman's Milk to a Child newly born, that it is a precaution againſt the Epilepſie and Convulſion. There are many Naturaliſts, and amongſt the reſt *Paracelſus*, that ſay that the red Coral hung about the Neck prevails againſt Frights, againſt Witchcraft, Inchantments, Poiſons, the Epilepſie, Melancholy, the inſultations and attaches of Dæmons, and againſt Thunder.

der. It is for certain in the Red Coral that a Solar Tincture is to be found, ſince that all the rare effects that it produces cannot be had elſe-where but from that Sulphur mineral and embryonated, which the Gold communicates to it in abundance; which renders it moſt worthy to be in our Great Remedy, and cauſes thoſe brave lights which our Author did poſſeſs to be the more remarked.

Gold is without contradiction the moſt deſirable and the moſt precious portion of Metalls, which are the fruits of the Mineral predeſtination. It is doubtleſs the moſt perfect of thoſe Children of the Earth. It is moſt ſolid, yellow, compact and cloſe in it ſelf, and is compounded with principles that are digeſted in the moſt ſovereign degree, and which are by conſequence fix'd and permanent, as its Incorruptibility proves. The Chymiſts give it the name of the *Sun*, becauſe that they believe it hath ſome correſpondency and harmonical

monical relation not onely with the Celeſtial Sun of the Great world, but alſo by reaſon that it has a ſympathetical affinity with the Sun of the Little world, which is the Heart of Man. They call it alſo the *King of Metalls*, becauſe it is their Prince, as that which is the moſt pure and moſt fix, as alſo that which poſſeſſes the moſt eminent and moſt neceſſary virtues, ſince that it is wholly dedicated to the Heart, which is the King of the nobleſt Functions of Life. For Gold is held for the moſt ſovereign Cordial, becauſe it re-eſtabliſhes and augments the radical Moiſture and the natural Heat, which have their principal ſeat in the Heart: which is the reaſon that it may be given with ſucceſs in all diſeaſes in which the Spirits are diſſipated and the ſtrength weakned. It purifies alſo the maſs of the Bloud, ſince that it diſſipates and drives out by ſenſible and inſenſible Inſpiration that which there was of naught and corrupted in that which is called

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the Humours, and which are, to ſpeak properly, nothing elſe but thoſe things which reſult from the diverſity of the alterations of the Bloud, that tends by this ill diſpoſition to Corruption and Rottenneſs, and by conſequence to the deſtruction of the Subject which it nouriſhes and vivifies. But this noble Metall muſt be ſo prepared and decorporated, that it may doe the Emanation of the rays of the virtue of its Central Sulphur, as we ſhall reaſon upon it, when we ſhall diſcourſe of the Preparation.

The laſt we are to treat of is the *Unicornu Minerale*, otherwiſe called *White Load-ſtone*, and ſome would have it to be the *Unicorn's Horn*. But we muſt ſpeak but merely of its generation and virtues, in no wiſe medling with that diverſity of opinions that the moſt eminent Authors have had concerning this Subject. For the moſt skilfull and beſt knowing have thought it fit that this Mineral production

duction ſhould be added to the Great *Cordial*, though it was not inſerted in the firſt Deſcriptions, notwithſtanding thoſe wonderful properties it is endow'd with render it moſt worthy. This wonderful Mineral Drug is nothing elſe but the Concretion or Petrifaction of a fluid milky ſubſtance, which contains in it ſelf the congealing and lapidifying ferment, which ſlides and inſinuates it ſelf in the Cavities of the womb of the Earth, where it inveſts it ſelf with the figure, odour, colour and conſiſtence, according to the nature of the things that it finds there: as it is proved by the Collections that the moſt curious obſervers of Nature have made of it; as alſo by the experience of its rare virtues, which are equal with thoſe of the *Oriental Bole*, and thoſe of the *Sealed Earth*, ſince the Grandees are agreed that it reſiſts Poiſons, the Plague and malignant Fevers, inſomuch that a Phyſician of this Age did make the pou-

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der of this mixt paſs for a Specifick againſt all Fevers, and got repute in the City of *Paris* by ſeveral rare effects. We ſhall ſpeak no more of it, to prevent tedious repetitions, and ſo paſs from the deſcription of all the Ingredients of our Remedy, to what we have promiſed to ſay concerning its General and Particular Preparation.

If we have had hitherto juſt cauſe to praiſe Sir *Walter Rawleigh* for having caus'd ſo many good things, and which poſſeſs ſo many virtues, to enter into his *Cordial*; we muſt nevertheleſs confeſs, that we have far more reaſon to augment his Elogies, by reaſon of the Science and Experience which he hath ſhewn in the Preparation and perfecting of this grand Remedy. But conſidering that it is compoſed of things which are of different natures, and that are more or leſs fix or volatil, it has been neceſſary to work with a great deal of Art, and with a moſt exact reflexion upon all

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that compoſes this Remedy, to preſerve that which ought to be of good in the moſt ſubtil, and withall to extract the eſſential virtue which was concentred in the groſſeſt. Now we have ſaid heretofore that there were three Claſſes in this Compoſition, which contain the *Animal*, the *Vegetable*, and the *Mineral*: We muſt alſo now make appear thoſe reaſons which have oblig'd our celebrated Author to prepare them in that manner; to which we ſhall adde alſo the Meditations and Thoughts that we have had on this Subject, for the better preſerving the volatil, and to open the moſt fix; that the union of the virtue of the productions of theſe three Families ſhould be made with all the exactneſs therein required, according to his *Majeſty*'s Command, and the Intentions of thoſe Illuſtrious Perſons which we have formerly named.

Whereas no intire Animals do enter into our *Cordial*, therefore we ſhall not

not ſpeak here but of the parts of thoſe Animals which contribute to this brave and ſovereign Compoſition. We ſhall treat therefore of the preparation of *Harts-horns*, of that of *Vipers*, of that of *Musk* and *Pearls*, and, in fine, of that of *Amber-griece*. We ſhall not ſay any thing concerning the *Bezoar-ſtone*, ſince we have already ſaid that it is a *Magiſterium* perfected in the Ventricle of that Animal which produces it; and that beſides this Stone has no need of any other preparation then to be reduced into an impalpable Pouder, for this Operation. Now whereas the Receipt of this Remedy requires Harts-Horn burn'd or calcin'd to whiteneſs; we cannot wonder enough at this way of proceeding, ſince that thoſe of the leaſt capacity know that the Calcination carrieth away the volatil Salt from the calcined body, and that by conſequence it ſtrips it from all its cordial virtue, which cannot be contain'd but in this Sulphureous

phureous and volatil Salt: For the moſt skilful Naturaliſts, and the moſt experienced of all Artiſts, who have grown old in the meditation, and in the labour to make the Anatomy of Natural things, thereby to know the better the virtue, ſay all with one voice, That the Soul and Virtue of all theſe ſublunary Mixts reſides properly and perfectly in what they contain of volatil Salt, and that it is particularly and chiefly in the Animals that this is found; ſince the proof of it is clearly evident in their Diſtillations, which furniſh a great abundance of Spirit, Oil and volatil Salt, and which leave behind nothing in the bottom of the Retort, after the laſt action of Fire, but that which may be called legitimately a mere *Caput mortuum*, or dead Earth; ſince that this calcined body contains nothing that participates of the Saline nature, which is the Foundation and the Centre of all the powers and virtues, by reaſon that all

Salt is nothing but a close Spirit, as also all Spirit but an open'd Salt. For all the Seminal powers and all the chiefest virtues of Animals, and of their parts, proceeds from Light as from the Father, from the Air as from the Medium, and from the Salt as from the Son, and all three together concur to the Generation of the Products of Nature. We have advanced all this onely to make it appear the better, that it is needless (if not without reason) that all the ancient Dogmatists, and Sir *Walter Rawleigh* after them, have introduced the burn'd Hartshorn in almost all Cordials. Now what we have newly said makes appear that the Cordial virtue is no longer there, and therefore cannot be imploy'd in them but as an astringent Earth, and a spongeous body, rarefi'd and drie; the better to retain and preserve the volatil, spirituous, sulphureous and saline matters, which are extracted out of other Ingredients. It

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may be also objected, that the calcined Harts-horn is not incapable of virtue, since it can alter the ill Fermentations of the Stomach, cure the Diarrhœa's, and also stay the Bloudy-fluxes: but she produces these effects onely by reason that she kills and mortifies the Sharpness and Acidities which proceed from the Indigestions and base Fermentations, in the same manner that she quells the Acidity of Saline and Vitriolick Spirits and that of Vinegar, when they have been digested together, and drawn off again by distillation, as insipid as water, by reason that this rarefi'd, dry and spongeous body is deprived of all Saltness, and desire of re-furnishing it self with that Salt which did make the Acidity in those Liquors. It is therefore for this onely reason that it has been put in the Composition of this *Cordial*. But since that the volatil Salt of Harts-horn is Alexitery and Cordial, and that it most powerfully contributes to the

rare virtues of this *Cordial*, we have alſo added to it ſome Harts-horn Philoſophically Calcined, in the Vapours of the Digeſtions, Extractions, Diſtillations and Circulations of Spirit of Wine, which ſerves for *Menſtruum* to extract the virtue of the parts of the Vegetables which compoſe it; in which place this Horn ſoftens it ſelf by little and little, ſwells and dilates, by the moiſt and ſpirituous ſubtility which penetrates it, and renders it friable and capable of being put in pouder with eaſe, with the preſervation of its cordial virtue. But whereas there are ſome that think that the greateſt part of the volatil Salt is gone out of it, and has communicated it ſelf to the Spirit of Wine, which is very likely, it has been thought neceſſary to adde to it the pouder of Harts-horn raſp'd without any other preparation, that the volatil Salt, which is the true Counterpoiſon and the true Cordial, ſhould not be wanting. Not but that one

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might adde to it the volatil Salt of Harts-horn drawn by diſtillation: but it was not put in by reaſon of its Empyreumatick and moſt ungrateful taſte.

The Author of our Great *Cordial*, and thoſe that after him have work'd in the compoſition of this Remedy, have almoſt always added the prepared *Pearls* to this *Cordial*, and alſo ſometimes they have open'd and diſſolved the bodies of the Pearls by means of fixed Acides, as diſtilled Vinegar, juice of Limons, Spirit of Sulphur, and that of Vitriol; and did pretend to have reduced by theſe means the Pearls into a Salt, or into a diſſoluble Magiſtery, which were more capable of making their virtue appear. But all thoſe Liquors that are endow'd with a fixed Acidity, do intimately joyn themſelves unto the Bodies of the diſſolved Pearls, and their Salt remains, which augments the weight of the diſſolved Body by a fourth part and better: which thing makes it appear

that it is not a true Cordial Magiſtery. Therefore we have thought fit to proceed in another manner, which is to diſſolve the Pearls with a *Menſtruum*, which may be drawn off again with the ſame taſte and the ſame diſſolving virtue that it had before. And whereas this Spirit leaves behind it its odour and taſte in the Magiſtery of Pearls, it muſt be diſſolved again in equal parts of Cinnamon and Roſe-water, which muſt be drawn off again in *Mary's Bath:* and thus reiterate the ſame with new waters, until the Magiſtery have loſt the ſmell and taſte of the volatil Spirit of *Venus*, which is that admirable *Menſtruum*, onely capable of furniſhing to Phyſick, diſſoluble, pleaſant and ſubtil Magiſteries, capable of penetrating unto the very laſt Digeſtions, and carrying along with them the virtue of thoſe Cordials to which they are aſſociated. And it is in this manner that we have prepared the Pearls for the compoſition of this Great *Cordial.*

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We have no other obſervation touching the *Vipers*, but onely that they muſt be ſtript of their skins, and put to drie with the Hearts and Livers in a Glaſs bottom in *Mary's Bath*, until they be fit to be poudered. We ſay they muſt be thus uſed, becauſe that this kind of drying takes little or nothing of their volatil Salt from them, and that in caſe there were any thing exhaled from them, the Chymical Apothecary may retrive it in the water which drops from the head that covers the Body. But when the Vipers are dried in an Oven, there ſcarce remains any virtue in the fleſh, which remains tough like Hemp, and almoſt inſipid; whereas that which has been dried in *Mary's Bath* is eaſily put in pouder, and has a taſte which declares that its Salt is ſtill in it. Part of it is put with the Vegetables to be extracted, and there is ſome of it added alſo to the Pouders, to give a Body, and augment the virtue of the Remedy,

as we have already mentioned in the diſcourſe concerning *Harts-horn*.

The *Musk* now remains, which ought to be put in pouder with ſome white Sugar-candy in a marble Mortar, the better to diſunite its parts; and afterwards open it by digeſtion and circulation in a vaporous Bath with Spirit of Wine in a Pelican: then the Spirit muſt be drawn off again with a moſt gentle heat of the ſame Bath, unto the conſiſtency of a thick Syrup, or half Extract, which after muſt be mixed with the other things.

As concerning *Amber-griece*, it muſt alſo be pouder'd in a Stone-Mortar with ſome white Sugar-candy, and that ſo long till there be as it were a perfect union of thoſe two ſubſtances, which are not without great trouble allied together without a good uniting *Medium*, by reaſon that Sugar is a vegetable Salt which can be diſſolved and inſeparably joyn'd with water, which thing cannot be done with Amber-

Amber-griece, becauſe it is a fat and melting Bitumen, which has more connexion and analogie with Oils. Now this *Medium* can be nothing elſe but the ſubtil and fiery Oil of rectified Wine, and thrice paſſed over moſt pure Salt of Tartar in *Mary's Bath.* Therefore this mixture of Sugar and Amber-griece muſt be put in a Glaſs Bottle, and pour over it of this noble *Menſtruum* until it over-tops it the breadth of four fingers: then cloſe the Veſſel, and place it in the vaporous Bath until all be united by diſſolution: then it muſt be filtrated through Cotton into a glaſs Vial; and as ſoon as it is cooled, thoſe three Bodies united together make a Butter or Cream which is moſt delicious and pleaſing, which unites it ſelf to all ſorts of Liquors, and which of it ſelf is already a great Cordial. And thus the Amber-griece muſt be prepared for our Operation.

All the ſorts of Vegetables which enter

enter in this *Cordial* are almoſt of the ſame nature, ſince they are almoſt all endow'd with ſome pleaſant and aromatick ſmell, which together with their bitter and piercing taſte prove that they participate of a good quantity of ſulphureous volatil Salt: therefore we muſt have recourſe unto ſome *Menſtruum* which may be of power to extract this Salt, and diſunite the mucilaginous, Balſamick and Reſinous Juice, which retains and preſerves the virtue of the different parts of the Plants even after their Exſiccation. This *Menſtruum* can be nothing elſe then *Aqua-vitæ* or Spirit of Wine, which burthens it ſelf moſt eaſily with the eſſential tinctures of Vegetables. Therefore all this different gathering muſt be put into a groſs pouder, if the materials are drie; or if green, cut them very ſmall with a pair of Shears, and caſt it all in a great veſſel of Glaſs with a narrow mouth, and pour upon it for the firſt time ſome Spirit of Wine very well

well rectifi'd, that it may load it ſelf with the chief virtue and with the proper Balſamick Tincture of the Ingredient. It muſt be digeſted in *Mary's Bath*, in a moderate heat, during two natural days. Then it muſt be ſtrained and preſt cold, and the reſidue of the Expreſſion be put in the Glaſs-veſſel again: then the Spirit of Wine muſt be extracted from the Tinctures in the vaporous Bath, until it have acquired the conſiſtence of an Extract ſomewhat liquid. Then pour upon the Expreſſion the Spirit which has been drawn off, ſo digeſt and extract as before; and thus continue till the Species afford no more Tincture. Then the reſt muſt be boiled in a good quantity of water in a Still, and diſtill it, that in caſe there were ſome remnant of volatil virtue, it might be received in the Receiver. And when the diſtilled water comes forth without ſmell and taſte, ceaſe the fire, for it is a ſign that there is nothing left but what is fix, which

which concentres it ſelf in the Decoction left behind in the Still. This Decoction muſt be ſtrained and preſſed warm, then evaporate the Decoction in a braſs Pan upon an open fire to the conſiſtence of an Extract ſomewhat liquid, and it will be found filled with a ſalted bitterneſs, which ſhews that the water has diſſolved and extracted by the violence of the Ebullition all the fixed Salt which was in the Vegetables. Which thing hath appeared to be very true in this Operation: for whereas our celebrated Author requires but the Extraction with Spirit of Wine, he doth alſo deſire that the reſt ſhould be calcined, and the fix Salt extracted out of it to be joyned to the Extract, that he might have the whole virtue of thoſe things which he imploys in his Remedy. But if he had known the Vegetables very well, and underſtood alſo that the Sulphur being once ſeparated by the Spirit of Wine, there were nothing left that could hinder

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the diſſolution of the fix Salt by means of the water, he had moſt aſſuredly acted in the ſame manner we have done: for after the Exſiccation and Calcination of the remainders, we have made a Lye of the Aſhes, and there was not a ſcruple of Salt remaining, which is twenty grains out of all that great heap of Vegetables, becauſe that it was all paſſed into the Extract with the water.

This groſs Extract being finiſhed, it muſt be mixed with the firſt, and put them both together in a body or a great Bottle, and pour over them to the height of twelve inches of that Spirit which ſerved in the Extraction, and digeſt and circulate them together in the gentle heat of the vaporous Bath during four and twenty hours, then filtre the Liquor, and put the Lees into the Veſſel again; and thus continue to digeſt, circulate, extract and filtrate, until the reſt of the Extract communicate nor give any more colour

lour to the *Menstruum*. After this all the filtrated Tincture must be put in a body, and draw off the Spirit from it in *Mary's Bath*, in a very mild heat, so that the head do not heat, and this for two reasons. The first is, That the Spirit that mounts is thereby the more subtil; and the other, That the same Spirit should not carry away with it self by means of a more vigorous heat the best part of the Sulphur and volatil Salt of the Extract, which is kept down by virtue of the fix Salt, which has joyned and united it self with them by means of digestion and circulation with the *Menstruum*, which has been the uniting means of it. This Extract made after this manner is the Basis or Foundation of our *Cordial*, and it containeth radically the Essence of all the Vegetables which have been imployed to make it.

We want nothing more now but to make a necessary remark upon the Preparation and Extraction of the *Wood*

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of Aloes and *Aromaticks*, which abound in a volatil Salt, Oleaginous, Sulphureous, Balsamick and Resinous; which cannot be extracted out of Bodies of this nature, but by the means of a pure and subtil Spirit, such as that which has been drawn off from the course Extracts: for this Spirit will dissolve by its subtil and penetrating faculty the Rosins of this said Wood and Aromatick. So that to perform it well, there needs but to proceed simply on, in the same manner as has been done before, in the digestion and filtration of the last Extract.

There is nothing left then unspoken but a Caution which must be given concerning the Mixture of this Resinous Extract with the Sugar, the Extracts, the Pouders and the Syrups; which must be performed by dissolving it gently with some of its proper Spirit in a Pan, and thus unite it gently with some Syrup before it be joyned to the rest, otherwise it would remain

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in lumps, and would not diſſolve in the Stomach with eaſe enough to communicate the rays of its virtue, as it is neceſſary it ſhould be, *citò, tutò, & jucundè*, when it is neceſſary to cauſe a Counter-poiſon or Cordial to operate.

We have but the third Claſſis of our Materials, which are the Minerals, upon which we have to treat of the order and dignity of their Preparation; which are the *Bole*, the *Coral*, the *Gold*, & the *Sealed Earth*. But we ſhall ſpeak here but of the *Bole* and of the *Sealed Earth*, which go hand in hand in their preparations, which are done both the ſame way. Then we ſhall ſpeak alſo of *Gold*, the principal ſubject, which will make appear how much Art helps Nature. For we ſhall ſay nothing of the *Coral*'s preparation, becauſe that we ſhould to that effect hint on that we have already ſaid in the Claſſis of Animals or of their parts, when we have diſcours'd of Pearls and of their preparations.

We ſhall not mention any thing in this

this place concerning the nature of these Earths, since we have treated of it heretofore: we shall onely say, that there must be had some of the first liquid Extraction of those Vegetables which enter in our Great *Cordial*, and with it water these two Earths in a glass body, till they be reduced into a liquid pap, then draw off again this Liquor by Distillation with the gentle heat of a vaporous Bath, and thus continue for seven times, or rather till the Artist can find out by the taste of these Earths that they are sufficiently impregnated with the savour and virtue of the sulphureous volatil Salt of the Cordial Plants: and then it is time to leave off, drying what is in the Vessel in the same degree of heat, till there appeareth no more moisture in the head of the Lembick, nor a drop of liquor pass through the neck of the Lembick. These Earths thus impregnated must afterwards be put in a Glass Vial, which must be stopped very

well, to enter them afterwards in our Composition. This operation is to separate and open the compact and close parts of those Earths, and to imbibe and replenish with an Alexitery virtue the Atomes which constitute them, that they may the sooner be reduced from power to act by the action of the Stomach, when it is necessary to make use of the Remedies.

Before we begin to speak of the Preparation of *Gold*, it seems to be necessary to speak two words beforehand, to give to understand that this Metall may be so well opened by the means of Chymistry, as to be capable of producing some virtue in us, although it might be reduced again to its first metallick body: for there are many which are of opinion, that though this fix Body be dissolved and altered by Preparation, nevertheless it is reducible into its body, and by consequence not capable to produce in us that virtue which the Ancients

and Moderns do attribute to it. But we must clear this business by the demonstration of the dissolution of other Metalls into Salt, or rather into Vitriol, as Silver, Copper, Tin, Lead and Iron, which nevertheless are most commonly capable of being reduced again into Metall: which hinders not but that the most skilful Physicians make of it daily more and more, by reason that their study and experience makes them discover those rare virtues which these open'd Metalls produce in Chronical diseases, which are the most rooted and stubborn. Now all these Metallick Vitriols have different tastes and colours, as also they have all some specifick virtues, as it appears by their effects. Which obliges us to say, that since Gold, though of a fix nature, can be so prepared and opened by the means of certain things which are daily used both as Aliments and Medicaments, and that it can be reduc'd into a vitriolick Salt, which hath

its colour and its ſpecifick taſte and virtue; why ſhould it be deprived of being put in uſe, becauſe of its reducibility into Metall? Not but that we believe, with the wiſeſt, that if this noble Metall was once ſo opened and radically diſſolved, in ſuch wiſe that it could never be reduced into Metall again by any Chymical artifice, I ſay, we ſhould believe that Gold thus uncorporified and volatilized would acquire a far more ample ſphere of activity and virtue: but notwithſtanding all this, we do not omit to attribute to the other Preparation that virtue which has been known by redoubled experiences, firſt having been well and duly prepared, and moreover firſt imbu'd, impregnated and fill'd with the internal and central Sulphur of Antimony, which is had in the true tincture of the Glaſs of that Mineral, extracted according to *Baſilius Valentinus*. And it is of this Preparation of Gold which

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we have disposed in one part of this Great *Cordial*, to render it accomplish'd in all respects. We shall now lay down some of those Remarks which are necessary to this operation, which may very well pass for one of the most pleasant and most considerable of all the rare Chymical Pharmacie. The Artist therefore must chuse the purest Gold, which yet ought to have in it something of allay; and therefore he must pass it or melt it down with Antimony, whose Sulphur consumes all which is heterogeneal to it, as its great sweetness, ductibility, high colour and splendour does evidently testifie, after it has passed this Examination. But he must not stop there; for this metallick Body is too fix and compact, to be dissolved without the help of the most corroding Spirits, which we will not use. He must therefore open and separate that strong union of this Body, and reduce it into a spongeous

and penetrable Body, whose atomes may be penetrated and dissolved by means of common water, enriched or endowed with ordinary Salts: which cannot be done but by the amalgaming with crude Mercury, and reiterated Calcination with the common Sulphur, which dilate the Gold, and render it so spongeous and open'd, that one Ounce of this Metall so prepared makes a greater quantity then half a Pound of Gold in an Ingot or Wedge. Gold being brought to this pass, must be dissolved with that amiable and familiar Dissolvent, by a simple digestion, and a light Ebullition towards the end, in a Glass body in Sand; and there will not remain a grain undissolved. The Liquor must be filtrated: and if any be desirous to make a fine *Crocus* of Gold, or a Pouder of Gold impalpable and subtil, let them take one part of this filtrated Liquor, and precipitate it with volatil Spirit

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of Wine, and the Liquor that was yellow will change it self into a green colour, and the Gold will precipitate it self to the bottom of the Vessel, into a brown Pouder, which must be edulcorated by several reiterated lotions, until it become insipid, and afterwards it must be digested by three natural days in tartarized Spirit of Wine in a gentle heat of *Mary's Bath*, and lastly it must be kept during three days in Rose & Cinnamon-water, then filtrate and drie it. This Pouder thus prepared is a great Sudorifick and Cordial: but what we are going to mention is far better. The remainder of the filtrated Liquor, which contains the dissolved Gold, must be evaporated in a Glass vessel of a flat and large form, until all the Salts be very drie; then they must be put in pouder and thrown in a Glass circulatory; then pour over them to the height of four fingers of Tartarized *Alkohol* of Wine,

place the Vessel in a heat of Bath, and this Spirit will attract to it self all the dissolution of the Gold, and invest it self with a gilded yellow very pleasant: which must be separated from the Salts by Inclination or Filtration; and pour upon them some new Spirit, and digest, extract and filtrate so often that the *Menstruum* be no more tinctured. Then must all the Liquors be mixed together, and draw off the superfluous Spirit in *Mary's Bath*, in a most gentle heat, and there will remain in the bottom of the Vessel a yellow Tincture of a high colour, imbu'd with the vitriolick Salt of the Gold, as its crabbed and bitter taste doth witness clearly. And I durst say that those who have made use of this rare Remedy, have always seen and taken notice of its most surprising effects: For sometimes this noble Medicament purgeth by Stools, sometimes by Vomits, and sometimes it doth neither, but powerfully

fully provokes Urines and Sweats, and most commonly it acts by no sensible operation at all: but its virtue must be taken notice of in augmenting the strength of the sick, and thus *Natura corroborata est omnium morborum medicatrix.* Those that understand the Fixedness of Gold will wonder, it may be, at the dissolving of this Metall in common water, and with corporal Salts: but they are far more wonderfully surprised, that the Spirit of Wine, which in no wise acts upon the Salts, doth nevertheless attract to it self all that Gold which they had dissolved, and which render it capable of being mixed with the Drinks, and all the poor sick person's other Remedies, in whose bodie it penetrates and insinuates it self to the extremities, thereby to correct what might be there of hurtful, and by that means re-establish Health. And if this simple Preparation produces such rare effects, what

what may not be expected from those noble and high Operations which volatilize Gold in such a manner, that it is impossible to bring it to a Body again? But this being beside our present subject, we shall mention it no farther. But we cannot conclude without giving notice, that it is with little benefit that in several places Gold in Leaf is used in Confections and in Cordial Powders, without any foregoing Preparation, which augments rather their price then their virtue: Except some would say that there are found in the Stomach such strange fermentations and alterations, that they produce Liquors that are capable of acting upon this Metall in Leaf, and reduce it from power to act. But that is too far forth, and we want proofs of these pretended effects. We believe that what we have newly said justifies in some manner our Author, or those that have added Gold well prepared

prepared to this noble Remedy of which we treat. And all that we have ſaid concerning the Preparation both of the Animal, Vegetable and Mineral, doth evidently ſhew how much Art is capable of helping Nature, ſince there are things in theſe three Reigns, which conſtitute her, which cannot communicate their virtue, nor make the Irradiation of their inward powers, if they have not firſt been opened by the Keys of Chymical Operations, with the preſervation of their Seeds and Power, and eſpecially in what concerns the Minerals and Metalls.

Let us now come to our third Proof, which is to ſhew that this Great *Cordial* is abſolutely neceſſary to the Maritime and Northerly Nations, and eſpecially to the inhabitants of Iſlands, which we muſt eſtabliſh by Reaſoning in general, and by Demonſtration in particular. What we have to ſay in general

general is, That the Sea-bordering and Northerly Countries, and, above all, Islands, are exposed to an inconstancy of Winds, which agitate the Air in so many different manners, that it is impossible for the Heat of the Sun to act with all the reach of its power, for the production of Vegetables in general, which is the allotted aliment for Animals both Rational and Irrational: which is prov'd in that those Countries produce no Grapes ripe enough to make Wine withall, which is the Juice that participates most of a volatil sulphureous Spirit. This is proved also, by reason that the Climate is not capable of giving time necessary for the ripening of the best Fruits, and specially those which ought to have some high Relish, some kind of Perfume and exquisite Smell, which are nothing else but the results and true tokens of the Exaltation of the Salt and Sulphur, and of the perfect ripening

ing of those Fruits, that do languish in those cold Countries, and that are repleniſhed but with a ſuperfluous and excremental Moiſture, which cannot be diſſipated, much leſs digeſted, by reaſon of the weakneſs and little durance of the heat of the Day, and by reaſon alſo chiefly of the coldneſs, moiſtneſs and freſhneſs of the Night. Now if we have demonſtrated that the Vegetables cannot be perfect, by reaſon of the imperfection of their volatil Salt and embryonated Sulphur; we may alſo ſay the ſame of the Brutes, which are ingendred in the compaſs of thoſe Regions, and which are nouriſhed and entertained with thoſe Vegetables that grow there: for although thoſe Animals be fat and tender, yet do they not contain a nouriſhing juice, having the taſte and virtue to nouriſh and maintain, as thoſe of the more Eaſterly Countries; therefore their fleſh is more flabby, more viſcous, and

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fuller of Moiſture, it is ſooner corrupted, by reaſon that it is not furniſhed ſufficiently with this Balm of life, which is that volatil ſulphureous Salt, proceeding from Light and Heat, which could not be concentred in them, by reaſon of the ſituation of their native Soil. There are alſo to be conſidered in general the qualities of moſt part of thoſe Waters which water thoſe Countries, and which ſerve for nouriſhment to the Plants and Animals: for whereas they are not enlightned and purified by a lively light of the Sun, and by a ſerenity of the Heavens, by reaſon of the almoſt continual oppoſition of the Vapours ariſing from the freſhneſs and moiſture both of the Territory and Seas that compaſs it round, they alſo are not furniſhed with that ſubtilizing, igneous, Celeſtial and vital Spirit, which is the radical Balſam of Nature in general, and of every individual in particular;

ticular; which is the reaſon that they are more crazie and weightier, and repleniſhed with a dull and hurtful Salt, ſince they are not deprived of the bad impreſſions and evil ferments which the Indigeſtion, Alteration, and the Corruption of thoſe matters which are daily conſumed have printed in them, and of which they cannot be deprived but by a competent degree of heat. Now if the Water is ill qualified, there is no doubt but that the Air is alſo leſs pure then elſe-where, ſince that as it is the *Medium* between the Seat and the purifying heat proceeding from Heaven, it is alſo fill'd, in reference to the Climes, with ſo many groſs and indigeſted Vapours, that this heat hath not power enough to diſſipate and rectifie, during the faireſt day, thoſe ſluggiſh, groſs and viſcous Vapours which are furniſhed by the cloudier days, as alſo by the night, which hinder that brave and excellent action of

Heat,

Heat, which is abſolutely neceſſary to produce the goodneſs and purity in Beings.

This preceding Reaſon cauſeth this natural Concluſion, That the Inhabitants of the Countries which are Northerly and bordering upon the Seas muſt needs be ſubject to many diſeaſes popular and particular to their Climat, which are ſcarcely known by the people of other Regions, and by the Phyſicians that govern them. For ſince that they breath in an intemperate air, and fill'd with the groſs and humid atoms of the Vapours; that they drink indigeſted Waters, that are heavy, and fill'd with a Salt that is dull and ill-fermented; that they eat Vegetables and Animals, which already partake in themſelves of the defects of theſe general ſprings; it alſo implies of neceſſity that they muſt partake of thoſe bad productions which reſult thereof, according to more or leſs of

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the ill impreſſion made in them, both in the moment of their Birth, and in the courſe of their Life. Therefore it is abſolutely neceſſary to make uſe of ſomething that may be able to combat all thoſe evils which we have newly mentioned, both to preſerve the Health of thoſe that enjoy it, and to correct and re-eſtabliſh the Health of thoſe which do but linger and languiſh under theſe Inconveniences. Which cauſes us to ſay, that the Great *Cordial* is wholly neceſſary for the Northerly and Sea-bordering people, and ſpecially for the Inhabitants of Iſlands, by reaſon that all its Ingredients are filled with a concentred Light, which can remedy all their evils. But after this general Reaſoning, we muſt come to a particular Demonſtration, which we ſhall apply by Examples, with the ſame order in which we have ſpoken in general.

In the firſt place, as concerning the

Air and the Winds that reign with a perpetual inconſtancy, all thoſe that live in thoſe Countries know too well by their own experience, that the Fogs and the humid Vapours of the Morning, as alſo thoſe in the Evening, which the *French* call the *Sereine*, do ſo alter the Head and Breaſt, that one can ſcarcely be cautious enough, in whatſoever ſeaſon it be, to prevent Defluxions and Rheums, Catarrhs, troubleſome Coughs and Colds, which commonly draw after them Rheumatiſms, wandering pains, Aſthma's, the Lungs diſeaſe and the Conſumption. Now all this proceeds onely from the defect of Digeſtion, which takes its beginning from a hurtful ſuperfluity which is mix'd with the Air, which men take in and breath out continually, there being never a part of the Body of Man, be it never ſo cloſe and obſcure, but what is repleniſh'd with the Air we take in, be it good

or bad. And to this purpose one of the greatest Philosophers of this Age hath most learnedly said, *Est in aere occultus vitæ cibus*, when it is well purified, and abounding in a balsamick, subtil and during Salt, which comes to it from Light: but when it is troubled to receive it, and that it is fill'd on the contrary with an indigestive, gross and malignant Salt, it then can be nothing else but a principle of Diseases, and, in consequence, of Death, if its defects are not corrected in the Stomach, which is the seat where the first Digestion is performed. And it is from the defect of this first Fermentation that all the others are derived, which alter and corrupt the mass of Bloud, whence flow out, as from their Spring, the Scurvy, the Rickets, the King's-evil, and all other diseases which are of this kind of nature. This renders also the people the sooner subject to the venomous impressions of the Pox and

its conſequences, and hinders them alſo from being ſo eaſily cured of the Venereal Plague as thoſe men that are more Eaſterly. This is evidently proved by the experience of thoſe which croſs the Seas on purpoſe to breath another Air, and receive thereby that comfort which they hope from it, and that they are ſenſible of. Now let us come to the Water which draws from the Earth a certain ſlime that is ſubtil, dull and viſcous, which contains in it an heterogeneal Salt, which alters the property of the volatil and acid Salts: not that this is found equally every where; but there is notwithſtanding every where ſome defect of Digeſtion, by the defect of Heat, and by too much moiſture. Let us adde to this, that the Vegetables participate of theſe evils; for all that they furniſh us for Kitchin-uſe and for Phyſick hath neither the taſte nor ſmell that the Herbs of other hotter Climes have, which is noted

noted ſpecially in thoſe which ought to abound in a volatil ſulphureous Salt; which manifeſts it ſelf by the taſte and ſmell, ſince we have found by our proper experience, that they do not yield in diſtillation ſuch a quantity of Oil and Spirit as do thoſe of warmer Countries. Notice muſt be taken alſo, that the meat by which they live is not furniſh'd with Salt and Spirits to be capable of nouriſhing in ſo little quantity as it doth elſe-where, where it is firmer and cloſer: which is moſt evidently proved by thoſe that make Broths, ſtrong Broths and Jellies, for they find that of neceſſity there is required a double quantity of fleſh to give the ſame ſtrength and taſte to that which is deſtinated for the pleaſure of the Palate, or to ſuſtain the weakneſs of the ſick. This is alſo palpably found in the juice of Roaſted meats, for it is not animated, neither with the ſmell, taſte nor colour of the meats of the ſame nature

that are in hot Countries, where the juice of the roaſted meats bears its Salt along with it, as its taſte doth witneſs. Now as thoſe people take notice of the defects of the Aliments and thoſe Indigeſtions that follow them, they arm themſelves againſt them by the common uſe of Spices and Aromatick Herbs, which they continue and augment by an unavoidable neceſſity.

All that has been hitherto ſpoken doth clearly make appear, that Sir *Walter Rawleigh* hath endeavoured to deſerve well from the inhabitants of his Native Soil, ſince he hath given the receipt of a Remedy that is capable to remedy all the defects which may cauſe in the Stomach of his Country-men the Indigeſtions of their Aliments and their natural Conſtitution, which participates alſo of the General defect. For the Remedy which he has given to the publick is not onely able to prevent the evil impreſſions which may

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be contracted during the time of Health; but it is alſo powerful enough to ſeek out the Evil to the very centre of the Bloud and Spirits, in which Life doth reſide, and from whence they derive, as from their proper ſource, both Health and Sickneſs. There doth it kill, by its Alexitery and Cordial virtue, the venome which cauſed the Diſeaſe, and there it blots out (if I may ſay ſo) the falſe *Idea* and evil Character of which the *Archeus*, principal director of the functions of life, was impregnated, and as it were bound up withall. For this noble Remedy doth make its preſence to be felt as ſoon as it is in the bottom of the Stomach, where at firſt ſight it ſtrengthens the natural Heat, that reduces it from power to act; ſo that it makes and drives the irradiation of its power and virtue all over, it ſtrengthens the Spirits, and diſingages them from the bonds of the Matter, and cauſes them to act with

more liberty. And thus Nature finding her ſelf ſtrengthned and eas'd, ſhe drives out by the Emunctories that which annoy'd her, ſometimes by Sweats and by Urines, and ſometimes alſo by an inſenſible and mild Tranſpiration. There is no wondering at the ſudden operation of this *Cordial*; for conſidering that it is compoſed but of things which are eſſencified, it cannot chuſe but produce ſudden effects, by reaſon of the ſubtil & quick penetration of the Salts and Spirits which compoſe it, which are all of them friends to our Nature: which cauſes us to conclude, that it is not onely healing, but alſo preſerving, and a maintainer of preſent Health, as well as it is able to reſtore that which is already altered.

We have nothing elſe to ſpeak of now but of the proper and convenient time in which our Great *Cordial* ought to be fitly adminiſtred, to receive thereof the ſuccour which it is able to give,

and

and that is hoped for from it: as alſo of the Doſe, proportion of weight and quantity of this noble Remedy, be it taken ſimply, for the entertaining and preſervation of Health, or that it be uſed for the recovery and reſtauration of the ſame Health when it is out of order, and that its fine and pleaſing Harmony is troubled and hindred; which is none of the leaſt conſiderable parts of this Diſcourſe. For it often happens, & almoſt always, through the fault of an accuſtomed popular Errour, that moſt perſons take upon them to adminiſter Remedies without ſufficiency of skill to know the conveniency of Time, the fit Doſe, and leaſt of all the neceſſary diſpoſition that is required to the Subject that is to receive the benefit of it. Which cauſes many abuſes, and that the Remedy is blamed ſometimes, though the fault proceeds but from the want of a good and legitimate appropriation: as is moſt learnedly

learnedly observed by our Great *Paracelsus*, in the Preface to the Tenth Book of his *Archidoxes*. To prevent all these disorders, it is not sufficient onely that the Remedies be well and duly prepared, but it is also necessary for those that would reap benefit by them, to know how they should be administred; which belongs onely to the true Physician, who knows not onely the sphere of the activity of the Remedy and of its Ingredients, but besides this examines the disposition of the Subject, in health or sick, who is to receive it, and makes those lawful and necessary reflexions which are to be done upon the time and dose, according to the age, sex, temper, native place, and upon all the other circumstances, which ought to make him conclude the application or suspension of the exhibition of the Remedy.

Therefore to find some *Medium* that may help to the want of skill of the

the one, and to the presumption of the others, we must give some general notes, which may prevent failing when any will make use of our *Cordial*, be it to preserve and maintain Health, or to repair and restore it when it is altered or lost. In the first place is to be considered whether the person be Costive or no; because the retention of the Excrements does always cause some disturbance, for they heat commonly the Liver and Spleen, the Breast and Brains: insomuch that if this Remedy be given before the Evacuation of these Excrements, the disturbance and augmentation of the Heat doubtless will be attributed to the action of the Remedy, although the true cause proceed from the retention of the Excrements. Therefore it is most necessary gently to loosen the Belly of those to whom would be given essensified and volatilized Remedies, that nothing may hinder their good effects. It is to

be

be conſidered in the ſecond place, whether thoſe that would make uſe of this Remedy have their Stomach ſubject to ſudden Alterations, and to irregular Fermentations, which do commonly cauſe Nauſeouſneſs, Palpitations, Sweats and Reſtleſneſs, by reaſon of ſome ſharp and malignant matters that ſojourn and lurk in the bottom of the Ventricle. In that caſe the Stomach muſt be cleanſed and ſcour'd with a ſimple, natural and gentle Vomit; that the Inſultations and Counter-times which theſe matters cauſe may not be attributed to the Remedy. After theſe precautions, our Great *Cordial* may be made uſe of in all ſeaſons and for all ſorts of perſons of what ſex or age ſoever, provided one hath likewiſe at that time the counſel and direction of the learned Phyſicians; and then will be tried thoſe virtues and efficacy which this great and rare Remedy conceals in it ſelf. We ſhall not ſpecifie here

here the general nor particular Diſeaſes that it is able to combat and deſtroy, ſince we have ſufficiently diſcourſed of it, when we gave the relation of the Ingredients which compoſe it, which is ſufficient to give an able inſtruction, thereby to put it in practice, and make uſe of it with benefit. Its Doſe is from ſix Grains to half a Dram, as a Preſervative and maintainer of Health; and from half a Scruple or twelve Grains to a Dram, or four Scruples, when it concerns the Cure of thoſe divers Diſeaſes to which it is able to give help. It may be given in all ſorts of Wines, in Broth, in Poſſet, in cordial Decoctions, and in ſimple or compounded diſtilled Waters, according to the palat of the healthful or ſick perſon, and according as the learned and experienced Phyſicians will judge it moſt convenient and neceſſary. God grant that what we have done and ſaid upon this Great and Admirable *Cordial* redound to the common

common good of all Sick persons, and to the augmentation of the Glory and Splendour of rare Physick and lawful Pharmacy, according to the most generous and most laudable Intentions of that Great and Generous *Monarch*, who commanded me to make and perform this Noble Remedy. *Amen.*

MVSEVM BRITANNICVM

FINIS.